is perpendicular, set thus between the two eyes, signifies that we must hold our face upraised toward heaven, there to behold our Creator, and to contemplate the great benefits and knowledge that He bestows on us. And, to prove that it is true that God wills that we have our gaze turned always heavenward, He has given us our heads upraised, and the beasts theirs bowed down. Ovid, a poet of olden time, not a Christian and, none the less, a great Philosopher, held this opinion when, in the first book of his *Metamorphoses,* after he has described in elegant terms the Creation of the world, desiring also to describe in his poetic style the Creation of Man, he says:—

> Sanctius his animal, mentisque capacius altæ
> Deerat adhuc, et quod dominari cætera posset,
> Natus homo est, siue hunc diuino semine fecit
> Ille opifex rerum mundi melioris origo.*

* *Metamorphoses* I, 76.

And, a little farther on:—

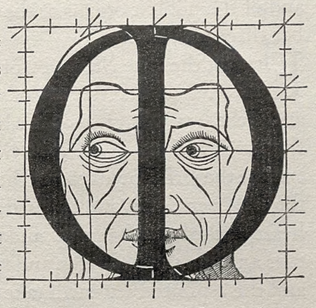
> Pronaque cum spectent animalia cætera terram,
> Os homini sublime dedit, cœlumque videre
> Iussit, et erectos ad sydera tollere vultus.†

† I, 84.

That is to say: In addition to these things which I have described, the creation of Man remained, which Man was to hold sway over all other created things. Therefore, the great Creator of the world makes him to be born in such wise that all the brute beasts shall bend their heads and their gaze to the ground, and he shall have his head and face upraised toward heaven.

THE human face and the O in the next figure are so in accord that we can see therein how the worthy Ancients conceived the idea that, as the circle is the most comprehensive and perfect of all figures, so the head of man, which is almost circular, is more capable of reasoning and imagination than all the rest of the natural body. Also, the human head contains more of sensuality and force than any other part of the body, seeing that it has within it seven channels and sources of vital spirit, corresponding

to the seven Liberal Arts. These channels are the two Ears, the two Eyes, the two Nostrils, & the Mouth. The Ears are to invent the names of the letters; the Eyes, to recognize and distinguish them; the Nostrils, to harmonize the voice and the sound made in uttering them; the Mouth, to pronounce them according to their accent, their sound, and their difference. The furred hoods of the Rectors and Doctors in our universities and of Councillors in our cities have been shaped to the curve of the head and upon the perfect circle of the O, to denote that such personages must have their heads absolutely perfect in all knowledge and virtue, which consist chiefly, as I have already said, in the true knowledge of pure and well-formed letters, which do not only enrich man, but ennoble him, and give to his name immortality.



THE next figure has been drawn to show to the hand and the eye how the I and the O adapt themselves to the face of man, not only each by itself, but both together. I doubt not that detractors and enviers will cry out at this, but nevertheless I shall not fail to set down my conceit and my speculation, to give pleasure and benefit to zealous students. I know, as I have said heretofore, in the First Book, that Learning has no enemy save the unlearned, who are good for nothing but to find fault with others, and who cannot say a wise word or make a fair stroke of the pen.

OF these two letters, I and O, imposed one upon the other, as you can see them in this figure, the Greeks made still another letter, which they call *Phi,* which *Phi* is equivalent to a P and an H; and they use it in place of F, which they have not among their letters. It would seem that our figure is a sort of rebus, a hieroglyphic thing, and that I have drawn it to make the dreamers dream and rave; but all things considered, it is not so. For, in memory of the three Graces—called in Greek Χαριτες, of whom the first is Pasithea, the second Aglaia, and the third Euphrosyne,—hand-maidens to Dame Venus, as Boccaccio narrates in the XXV [XXXV] chapter of the fifth book of *The Genealogy of the Gods;* of which Venus let us believe every virtuous and

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